

INTERPRETATION OF DREAMS AND ITS AESTHETIC ASPECTS

F. A. Abidjanova

National University of Uzbekistan, Tashkent, Uzbekistan

Summary. In article is considered the philosophical essence of symbolism on dreams and creative work from the point of view of a psychoanalytical aesthetics. It is analyzed aesthetic aspects of dreams – dialectic features sublime and beauty. It is proved a role of aesthetic education in a spiritual life of the person.

Key words: aesthetic education; art creativity; interpretation of dreams; consciousness; unconscious; base; awful; sublime; ugliness and the beauty; philosophical essence of symbolism; management of libido; imagination; psychoanalytical aesthetics.

For a long time interpretation of dreams had a special interest, especially in the Islamic east dreams were considered as a certain bridge for an inner world. They were perceived dreams as a prophecy of the next day. For this reason correct interpretation of dreams was considered as the privilege of scientists. From the interpreter of dreams some knowledge was required, ability clearly to realise symbolical and creative sequence in dreams, skilfully to distinguish imagination of the person with the real sincere phenomenon. That is, the interpreter of dreams should have ability to do the logic conclusion, distinguishing sensual and abstraction in dreams connecting their conscious and unconscious aspects.

For example, Uzbek scientists Asror Samad and Najibbek Rustami in the books «Interpretation of dreams» assert, that interest to theories of dreams has appeared from the East, where that in regions of Babylon. Later these sights concerning interpretation have been extended by merchants, travellers and ambassadors to other continents of the world.

«So, skills of interpretation of dreams the East product, they have been extended by merchants, travellers and ambassadors to other continents of the world. In the West there is a big inscription named «Texts of tombs of the Pharaoh» and being one of pearls of the world literature. In these inscriptions the set of cases is told about dreams of Pharaohs. Besides there is a number of the created works of East scientists such as – Abu Bakr Muhammad ibn Yaman Samarqandi, Abu Nasr Farobiy, Abu Rayhon Beruniy, Abu Ali ibn Sino, Abdulloh Ansori and other scientists in sphere of medicine, astronomy, an astrology and divinity» [1].

That is aforementioned scientists studied the reasons vision of dreams, a role and influence of a sincere condition of the person in dreams.

Studying of interpretation of the dreams, begun with the East, has reached to science level in Europe.

For this reason in psychoanalysis the theory of dreams is applied not only for treatment of sincere diseases, but also with a view of detailed studying of process of the art creativity having a considerable role in researches in sphere of ability, talent and genius of the creator. For example, the founder of psychoanalysis has paid special attention to researches of concerning theories of dreams and their aesthetic essence: «Thanks to an analytical explanation of typical dreams there was possible an understanding of many myths and fairy tales» [2]. In «Interpretation of dreams» of Freud dreams, are closely connected by memoirs of the childhood and in these dreams dominates the phenomena of libido.

«And it is valid, own «I» appear in any dream and plays it a leading role even if it is skilfully hidden in the obvious maintenance. This *sacro egoism* (sacred egoism) dreams, is certainly connected with installation on a dream which consists in falling of interest to all external world.

Free from all ethical bonds «I» meet half-way all claims of a sexual inclination including such which are condemned for a long time by our aesthetic education and contradicts all ethical restrictive requirements» [3].

If Alfred Adler asserts, that the person could not reach is compensated by dreams for Carl Gustav Jung dreams are a certain prophecy of soul and a body and as a certain bridge for collective unconscious.

Interpretation of dreams has theoretical substantiations of psychoanalysts of concerning researches about artistic images in a work of art. Thus scientific conclusions of

research came up to aesthetization of psychoanalysis, which became as a psychoanalytical aesthetics. As images and symbolics of dreams it is closely connected with folklore, has started to come to light new tendencies in psychoanalysis specifying a leading role of aesthetic requirement for the person.

Dreams are small «products» of the seeing dream, comprising not only individual, but also imaginations collective unconscious through symbolics and artistic images. As well as in works of art aesthetic features such as the beauty, sublime, interesting, base, ugliness and awful are created by imagination of person. And all it occurs in sphere unconscious as well as in dreams, and in the course of art creativity. Research of archetypes say about psychological requirement of the person to beauty and to sublime which turn in aesthetic requirement and it is carried out by aesthetic activity – imagination. And it proves the psychoanalysis theory about influence of collective unconscious to individual unconscious of person. For this reason, philosophical essence of symbolism has the very importance role on interpretation of dream.

For example the full moon in dreams symbolises the beauty: «If the full moon has dreamt, you can count on good luck in business and success in affairs warm. Mysterious, big moon – messenger of adverse intimacy, troubles in a house circle, the disappointment connected with affairs» [4].

«In Athenes the new moon was considered as favorable time for wedding celebrations, and the Arabian custom to play this day weddings exists and until now; the Sun and the Moon – marriage partners which incorporate for the twenty eighth day of month» [5]. From this follows, that the moon symbolises beauty which has generated the sublime. And the most interesting that the symbol of the sun and the moon in dreams are unequivocal sense in art creativity:

Хуршид тулӯъ этса, куёшинг соғинурмен,
Кўргач янги ой милини, қошинг соғинурмен [6]¹.

Sun beams are symbolised the love of hero, and the new moon reminds its beauty. In verses of the great poet of the sun and the moon designates that unique – love of the hero. If the person who doesn't know about meaning or image itself of creation he couldn't deny that the sun and the moon in dreams arouse such feelings as beauty and sublime identically. That is symbolism has universal feature.

Ойни рухсоринг дедим гўё қоронғу эрди тун,
Ким манга асру йироқтин воқия ўлмиш бу ғалат [7]².

In moonlight the light gives hope to the enamoured in his life which full of sufferings – the moon symbolized his love – the light in his life. But next line enamoured recognises that he was in bluded – the light of moon in darkness not her love on reality. It was only his fantasy.

The poet through an artistic image tried to show hope of the hero to light in darkness – aspiration from decline to optimism. That is love as the light moon shining dark human life. Means, the poet wishes to tell that without love the person as though lives in darkness without hope or light.

On the other hand the moon which takes all light and warmth from the sun – as dream which giving joy of life even if it is imagination of unconscious. It is the force which helps to live further.

One of great minds of Muslim East Imom Ghazzoli has put forward a number of theories about beauty which appears by images. In opinion Ghazzoli object of beauty is the love. That we love seems to us always beautifully.

But the love not only a symbol of beauty, most likely it is closer to the sublime. And consequently the moon symbolises aspiration of the person to beauty and to sublime in simultaneously. Means, the moon in dreams symbolises not carried out dreams and grief on it.

The nature of the person unites in itself ugliness and the beauty, sublime and base, evil and awful in one world. So there are many scientific disputes about primary overweight of good or evil in soul of the person.

¹ If the Sun shines I miss on your love like a sunshine. When there ascends the new moon recollect about your thin eyebrows.

² The moon in darkness seemed to me as your shape. But I've mistaken. Who could be able to help me from such distance?

For example, wild animals in dreams symbolises sublime and low, so awful in human nature. But some images have opposite values. For example, «the Snake in dreams means the latent enemies, the woman, the child, wealth, housing improvement ...» [8].

Actually, the symbol of a snake and a dragon in dreams has double meaning. That is there is a distinction between East and Western interpretation. In Miller's «Dream book» of a dragon and a dragon symbolise base and awful:

«Dreams about snakes – foretell harm in its various embodiments and forms» [9]. And in China, in Korea and in Japan and as the Muslim East the dragon personifies sublime:

«At some interpreters of a dragon in dreams foretells far way, but basically she prophesies a high post or wealth to person. As one of in the Uzbek national proverbs to be spoken «if you see them in reality kill, but in dreams they are – treasure» [10].

Such both way of the relation to this symbol depends on different methods of the approach of the West and the East. There west trying to pay attention more conscious – reason, and the East is the follower of unconscious – spirit. If in the western interpretation of a dragon, the dragon and wild animals warn the person from malicious, awful and tragic the East flight from them does not give nothing like – it needs ability from person transforming base and awful to sublime. But in psychoanalysis they are symbolizes the sublime and base simultaneously:

«Animals (a dragon, a lion, the snake etc.) symbolize malicious passions which, eventually, take the form of substance. They perish because of own predatory nature just as the Sun and the moon, whose higher desire with the evidence finds the culmination in an incest. But as «all event has the morals», the incest as we spoke above, is the preliminary form unio oppositorum [unity of contrasts.] From chaos, darkness and sinfulness raises new light, one death expiating «inevitable intrigues» of Belial» [11].

That is if in the West the snake, a dragon and a lion are nayward of a soul, in the East, this dark energy could get to light owing to ability of management libido. That is ability of management libido could give the chance sublimation of passion to found a family, the anger to restraint, aspiration to be a rich to be gratitude, vanity for a modest life.

Similar³ feature of this symbolics we can meet in fairy tales and in national legends. For example, in one of the Uzbek fairy tales so-called «Zumrad and Khimmat (Emerald and Costly)» opening a chest, Khimmat and her mother have seen two big snakes. That is, these snakes actually are malicious in soul of heroes – their harm has swallowed them. Similar symbols in art creativity warn the person from themselves – from its nayward of soul. The smallest harm turns in the present horror in a shower of the person. The person who has created harm – created awful against itself. Or heroes in fairy tales «Magic horse», «Three strong brothers» we meet with like this philosophical meaning. For example, on «Magic horse» the hero is helped by a white horse. The analysis allows knowing, that the white horse as a virtue symbol – kindly in the hero who helps to overcome a dragon – a symbol of harm. Only in this case the hero can reach happiness [12]. Or in the «Three strong brothers» the junior brother bit a dragon that his brothers could not won [13]. If with a fairy tale «Magic horse» the hero was helped by a horse – a virtue and knowledge symbol in a fairy tale «Three strong brothers» – symbolizes will of the person. Besides dragon we meet with such situation by other images too. For example, the image of birds in fairy tales has an especial role on researchinr artistic features of images:

«Birds as vivid reflexions of essence of unconscious passing when passing to conscious have permanent specificity which cannot back return to sphere of unconscious» [14].

For example, in one of the Uzbek fairy tales, so-called «The dragon-bird» the hero, having struck a dragon, had take with himself a gold horn of a dragon. By means of these it will open a horn to a door in a cave where there lived a dragon. There he meets the happiness – his love. And both found there a fine garden. This garden has revived from tears of the captive in sad days of girl who lived in a captivity of a dragon.

In this fairy tale the dragon – a nayward of unconscious this was passing to conscious by means of introspection of the hero. That is, happiness searches in fairy tales – in the

³ Етти about ққ уш. Олмон plaited white bread қ эртақлари. Чўлпон. – Тошкент, 1991. – 62 с.

real world consciousness. Struggle for happiness with dragons and other malicious beings is a struggle against libido or against wills of human. The interesting in this fairy tale that hero who overcame a dragon was not a suitor of the princess. By means of a gold horn of a dragon he opened a door in a cave and chooses the simple captive, that girl whose tears had created a fine garden. In our opinion the gold horn of a dragon symbolizes anima of hero. May be therefore, the hero prefers not life of queen, which everything dream, not realizing true essence of happiness, and desired, that unique, not under society requirements, and him. It means that, only winning libido or directing it on a good way it is possible to achieve the happiness. On the other hand, the consciousness helps the person to realise, that he wants actually, to distinguish desires of society from the personal. And process of consciousness also is struggle against malicious forces of the Universe of the «I». The fine garden, for enamoured grown from tears of the girl connects tragical to the fine. It mentions even some ethical questions – the theory about an unfortunate and heavy life giving rise to harm in human hearts is denied. The heavy life kills passions, bring up «I» of a human – such is the fairy tale conclusion. But there is also other conclusion from this fairy tale: immorality cannot be justified a heavy life or desperate positions of the person. So spoke Jaloliddin Rumi:

«Are there beams of the moon, my darling,
Fall on everyone good and bad in darkness?» [15]

If fairy tales in a similar way notify about wisdom of the Universe, the dreams prophesies about the phenomena of the small Universe which is connected with the big world. Interpretation of dreams has given chance to study not only a sincere condition of the person, but also process, and symbolics of art creativity.

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